/129 cont./

177 better recreation, and better education for their children.
369 This occurs as much by hearsay as by personal experience,
203 since it is unusual for the adult Terêna male to be unfamiliar
208 with Aquidauana or Campo Grande, to cite only the more
developed cities, which, on this account, can offer greater
[404] attractions. His mobility is very high: either he goes to town
[439] to make his purchases (since he gets cheaper articles there
than he does in the settlements strung out along the railroads),
or he passes through it on his way to work on fazendas or in
colônias away from his aldeas. On his return, he tells his
friends and relatives what he saw in the city, what /130/ he
did, and he illustrates his report with one or two gewgaws he
purchased. This "bringing" of the city little by little to the
aldea makes the community receptive to urban things and be-
gins to create an expectation, at first confused, but gradually
becoming clearer, in proportion as the advantages they can
369 offer become clearer. Naturally, this is not sufficient to draw
167 the Terêna from his aldea once and for all. The experiences
578 we had with the aldea population, especially with the
181 Cachoeirinha community, show that the Terêna emigrates
only when he feels hostility on the part of his group or of the
superintendent of the native post, or else, when he does not
find the conditions necessary for his development. We have
an example of this in the move from Cachoeirinha of the
Indians, Alexandre and Lúcio, and from Ipegue, of the Indian,
Simão. The first two left with their families, respectively
for Miranda (on a farm close to the city) and for Araribá (an
aldea in São Paulo state) for different reasons: Alexandre,
because Cachoeirinha does not offer good conditions (pasture
land, water) for his cattle-raising, while at the same time he
no longer enjoyed the support of the man who was superintendent
[554] at the time and he had quarreled with Captain Timóteo; as
for Lúcio, regarded as the richest Indian in the aldea, and
for this reason envied and respected--for he even employed
on his plantations his own compatriots--, his recent move

/140 cont./

developed a superior technique, in combination with the great endurance which they show in a most arduous form of labor. It is general knowledge in Mato Grosso that there is no better casqueiro /"bark stripper"/ than the Terêna. At a "round table" we held in Duque Estrada, in 1955, we had the opportunity to hear the testimonies of three fazendeiros, who were unanimously favorable to the Indian as a laborer, in spite of the fact that at first they tried to disparage him, only changing their attitude and giving up the stereotypes after an intensive discussion among them which we stimulated. They finally agreed that the Terêna is the /basic/ regional manual laborer, and even the manual laborer in highest demand: "He works well, lives on little, and is very obedient."

The extraction of angico bark or, simply, of timber, seem to be preferential productive activities of the aldea Terêna, with the exception, of course, of work on their own farm plots. In 1957 the leader of a work gang could earn 80 cruzeiros a day, and the men under him 65 cruzeiros. Such undertakings do not bring them as much as it might seem, because expenses are very high: food, clothing, and work tools; aside from this, the days when they are away from their families--from about one week to one month--are regarded as very tough: the sleeping arrangements are worse, they have no women, the food is bad, and the money they bring back does not make up for it....But even so, they prefer to wander from fazenda to fazenda, i.e., changuear, always returning to the aldea, to leaving it and settling with their family in some "colônia." The work pattern of most of these Indians is a combination of the changa, i.e., sporadic work for masters, with planting on their own "lots," in the aldea.

The nonmanual labor in the city, or the craft work in the country, for the aldea Indian, represents a "saving of the body," and thus /141/ an incentive to giving up the traditional production activities. Let us take, as an illustration, the case of the Indian, Arlindo: this Terêna, a young man of 28, had begun work in the bakery trade in the city of Aquidauana,